Research Proposal of the Thesis Entitled

A Socio-Legal Study Related to Efficiency of Community Policing in A Welfare Society with Special Reference to Commissionerate Areas in Gujarat.

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By

VANDANA RAMASHRAY YADAV

Enrolment No.: 202303006

Under the guidance of Dr. Ayaz Ahmad

Co- Supervisor – Prof. (Dr.) P.Lakshmi

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Unitedworld School of Law

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Karnavati University, Gandhinagar

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I. Introduction

Many police officers in India and other parts of the world have decried the futility of traditional solutions to crime and disorder, as well as the mistaken belief that police officers alone can offer social control, over the last many decades. Many academics and police officers consider the “professional/traditional” period of policing to be obsolete. There has been a significant push in recent years to replace the old and reactive policing strategy with a fundamentally new approach known as "community policing." The varying interpretations and high expectations for community policing, on the other hand, create huge challenges for those who are actually involved in implementing such change.

The Concept of Community Policing

Community policing is increasingly recognized in many democratic societies as a viable alternative to traditional law enforcement approaches. which is mostly reactive and often coercive, resulting in police ineffectiveness and alienation from citizens. During the early 1980s, academics such as Robert Trojanowicz, Herman Goldstein, and George Kelling, as well as law enforcement professionals such as David Couper, Lee Brown, and Chris Braiden, developed the community policing movement in the United States, which has since spread around the world.

In the early 1980s, academics like Robert Trojanowicz, Herman Goldstein, and George Kelling, as well as law enforcement officials like Lee Brown, David Couper, and Chris Braiden, pioneered the community policing movement in the United States. When it comes to police philosophy, policy, and strategy, the term "community policing" connotes a paradigmatic shift that is founded on the belief that "police officers and private citizens working together in innovative ways can help solve modern community problems related to crime, social and physical disorder, and neighborhood decay." The transition, according to him, entails a new realisation by the police that the community is the best resource as well as its most important ally in the battle against crime, and that the development of a partnership is essential for drawing on this resource to its full potential. The new paradigm also recognises the importance of community participation in dealing

with issues such as disorder and fear of crime, which are of equal significance to the community as crime itself and must be addressed together.

In India, for example, the police have implemented a number of initiatives to improve their public image. Examples include sponsoring a number of parades and reviews. They organise sports competitions and send their own teams to participate nationally and nationally. The organisation of neighborhood councils, mainly in metropolitan areas, comprised of respectable neighborhoods, who meet with the police to address shared concerns, has recently been an intriguing development, according to David Bayley (1969). Neighborhood councils consist of reputable local residents who address shared concerns with the police. The police department sponsors "courtesy weeks" and "safety weeks," which are primarily aimed at schoolchildren. The creation of neighborhood councils, especially in metropolitan areas, composed of respected police citizens to address joint issue areas, says David Bayley (1969), is an attractive current tendency. “Courtesy weeks” and “safety weeks” are sponsored by the police and are directed mostly at school pupils. Most police, on the other hand, are dubious about the efficacy of these schemes. He maintains that true progress can only be done if rank-and-file cops behave more persuasively in everyday interactions, and that they should not be permitted to divert their attention away from the more difficult work of bringing about a comprehensive change in everyday conduct.

Community, Crimes and Policing

Despite the interest in communities in the fields of sociology and anthropology, there has been relatively little work in the field of criminology. “Official crime rates may be higher when the opportunities for informal order maintenance are more limited, like for example in urban regions with a large population turnover and greater anonymity,” according to major research conducted by Joanna Shapland and Jon Vagg (1988). They argue that the concept of community is known for its ambiguity. They distinguish three distinct but intertwined interpretations of the phrase. First, there are territorial communities defined by location; second, there are interest communities, such as black, Jewish, or LGBT communities; and third, there are attachment communities characterised by a sense of belonging to connections or places. Of course, such communities can collide. Shapland and Vagg, on the other hand, believe that when we talk about community policing, there is frequently a residual feeling of local participation, and that the term is meant to elicit public support for a policy that is primarily intended to benefit policymakers, in this case the police. The idea of community policing provides a fresh approach to the work of crime prevention and control, based on a deep knowledge of the long-ignored link between societal order and crime, which

imposes new duties on the police. James Q. Wilson and George L. Kelling (1982) pointed out in their classic essay "Broken Windows" that police preoccupation with crime control in the 1960s had resulted in a costly neglect of the police's order maintenance role, which was crucial not only to crime control but also to the creation of a sense of security in the community. “The relationship between order maintenance and crime prevention, which was so clear to previous generations, was forgotten,” they claim. That connection is analogous to the mechanism through which one shattered window multiplies into many. This study clarifies how order and crime are intimately intertwined, and it focuses on how police may aid in the prevention of social disintegration and the reduction of public fear of crime. The accuracy of this remark was fully backed up by the findings of the early 1970s Newark (New Jersey) ‘foot patrol experiment,' which showed that while foot patrolling had little effect on crime, the people in the patrolled area felt more safe and less concerned by crime than those outside. The notion of community policing implies that police officers on foot patrol or with other community ties may safeguard communities by decreasing social and physical incivility. According to Kurien, this expanded mandate means that the police must move beyond the narrow constraints of crime combat as it is now understood and performed.

Role of Police in a Democratic Society

It is widely acknowledged that the type of police activity reveals a lot about a political regime's character. According to David Bayley (1969), a government's assessment of itself as democratic would be called into question if police significantly limited public gatherings and political protests or used physical force or intimidation to prevent crime. He believes that the reality of open and unrestricted politics is supported by a police force that functions freely with minimum violence and where the people does not hesitate to approach police in a moment of personal need. In this case, the nature of police activity and government is unconnected. It may be reasonably concluded.

The term "democracy" refers to the rule of the people. Popular governance entails widespread public participation in the political process. The engagement of a large number of individuals demands the creation of rules and laws, as well as an enforcement body. Herein lies the role of the police in a democratic society.

In a democracy, the role of the police is multifarious. National interests, as well as the safety and security of national life, are at the forefront. “One edge of the police organisation accounts for policing the people; the other, for policing the process of governance,” Kumar (2000) says. Though the two roles that contribute to the country's well-being appear to be similar on the surface, they

differ significantly in the actual policing process. In one, the cops were on the government's side. In the other, police the rulers as genuine power wielders from the side of the people. While the will of the ruler's triumphs in pushing the police to police, the will of the people as represented via the public media binds the police to police in a certain way in the other."

Community Policing: The Indian Experience

Under India, community policing has a long history, extending back over 4000 years of dispute resolution via conciliation and consensus in the panchayat system. For thousands of years, village councils, also known as Panchayats, have served as adjudicating bodies throughout India. In reality, ancient literature like as "Neethisaram" and other inscriptions speak of the Gram Sabha and Panchayat's autonomy in all things affecting life, allowing the local community to participate directly in all decision-making processes.

The idea of communal accountability was important to the detection of crime in ancient India, as it was in mediaeval England. According to Kurien (2000), there appear to have been four key components in the organisation of society against crime throughout the early Hindu period, such as community responsibility, village watchman, espionage, and severe punitive laws, based on the little historical material available. According to him, the earliest source of history for this era is Megasthanese's accounts from the fourth century B.C., while the second, and more authoritative record is the extraordinary work known as Arthasasthra, attributed to Kautilya, Chandragupta's advisor. While the responsibilities of Nagarikas in charge of city rules are detailed, this ancient record shows that in the villages, criminal control was assigned to the village community, which was governed by its elected members in the Panchayat. The village is the primary unit of the traditional police system since India is and has always been a country of villages. According to Kurien, none of the ancient empires —- the Mauryas, Guptas, and, later, the Moghuls —- attempted to interfere with the village system, which persisted until the British arrived and introduced the Police Act of 1861, indicating that the fundamental issues concerning the legitimacy of the police and its community context were uninteresting to the British.

The Republic of India's Republican Constitution, as well as the infrastructure that has built up around it, have carved out a brand-new polity from the conventional legacies of the past. Despite this, little effort has been taken to modify the police ideology and transform the police organisation to be more consistent with the evolving demands of the new democracy and society. "Unlike the post-mutiny phase of the British days, purposeful thought about police-polity and police-

community connection in Republican India has been notable by its absence," writes P.D. Sharma (1981: 111). Even the Indian Constitution, which serves as a template for the country's future politics, provides little useful information in this regard."

In its Fifth Report (November 1980), the National Police Commission (1977) highlighted its dissatisfaction with the condition of police-public relations. Even after nearly 80 years, it was considered that the 1902 Fraser Commission's finding that individuals "do everything they can to avoid any connection with the police inquiry" was still accurate. 'People may not fear the police now, but they certainly fear becoming engaged with them in any form,' it continued. It was recommended that the police should go beyond just emphasising the public's duties and instead focus on police challenges and how people may assist reduce them. In this context, according to R.K. Raghavan (1999: 166), it advocated more flexible appointment of Special Officers (permitted by Section 17 of the Police Act of 1861) from the community to assist the police in particularly tough law and order circumstances. It was proposed that this arrangement be used on a regular basis rather than only on exceptional occasions.

Gujarat state police organization

In all Gujarat, the Act on Mumbai Police 1951, the Act on Bombay Village Police 1867, and the Act on the National Reserve Police Force 1951 are applicable. The GUJARAT POLICE MANUAL, created in 1975, has three volumes for seamless police management. This is my attempt to research current police organisations, the laws that apply to them, their responsibilities, and their challenges in order to perform their responsibilities in the best interests of society.

Structure of police force for state of Gujarat

The following is the structure of the police force as specified in the Police Manual:

1 Under the provisions of the "Bombay Police Act XXII of 1951", as amended by the 1960 Gujarat Adaptation of Laws (State and Concurrent Subjects) and issued by the Government of Gujarat on May 1, 1960, the State Police Force was established in accordance with Section 88 of the Bombay Reorganisation Act of 1960, as published in the Gujarat Government Gazette.

2 State Structure – Commissioner, Ranges, and Districts: The Inspector General of Police heads the State Police Force, supported by one or more Assistant Inspectors-General of Police (Additional Directors General of Police). For administrative purposes, the state is divided into four Police Commissionerates—Ahmedabad, Rajkot, Vadodara, and Surat—along with seven districts.

Each district is under the command of a Police Superintendent responsible for law enforcement in the region.

Crime Branch in the Commissionerate

The Crime Branch of the Police Commissionerate is generally led by a Deputy Police Commissioner**,** assisted by one or more Police Superintendents**.** It is divided into two main sections: The Crime Detection Branch and the Crime Prevention Branch**,** each headed by a Deputy Superintendent of Police and supported by the necessary number of Inspectors, Sub-Inspectors, Head Constables, and Constables**.** The Crime Detection Branch includes specialized sub-units such as the Modus Operandi Bureau, General Branch, Anti-Prohibition and Gambling Squad, Vigilance Branch, Anti-Black-Marketing Squad (focused on cinema tickets), Anti-Violence Squad, and the Photographic Bureau**.** Additionally, the Inspector Branch is responsible for the Juvenile Aid Police Unit**,** which is led by a female Sub-Inspector and supported by the required personnel. On the other hand, the Crime Prevention Branch handles matters related to externment cases, detention cases, and other crime prevention activities**.**

Local Crime Branch and Local Intelligence Branch (In Districts)

In the Gujarat district, the following are the Local Crime Branch and Local Intelligence Branch.

1. Each district, including the Western Railway**,** has its own Local Crime Branch**,** which operates under the supervision of the Superintendent of Police**.** The unit is staffed with an Inspector and/or a Sub-Inspector, along with the required number of Unarmed Head Constables and Constables**.** Its primary duties include the following to start looking at important instances that require a lot of time and effort,
    a) To start looking at Significant occurrences that require a lot of time and effort,
    b) Assisting and guiding police stations in the investigation of complex situations
    c) To look into situations where gangs are involved, or where the criminal's actions span more than one police station, and
    d) To gather, combine, and analyse information on crimes and criminals in the district and nearby districts in order to identify any unusual increases in crime in any location.

2. Similarly, the **Local** Intelligence Branch consists of an Inspector and/or a Sub-Inspector, along with the necessary number of subordinate officers. Their role is to collect information and conduct inquiries related to community, political, and other matters within the region.

II. Suraksha Setu Project

Suraksha Setu is a state-wide public outreach program initiated by the State's Home Department, aimed at expanding the role of the police beyond crime investigation. It seeks to bridge the gap between law enforcement and the community, fostering trust through proactive and timely actions. The project's goal is to humanize the police force and contribute to crime reduction in local neighborhoods.

Vision: The police should not only symbolize authority and enforcement but also serve as a dependable ally in times of distress. They should be sensitive to people's concerns and committed to actively addressing issues faced by individuals across all age groups and social strata.

Mission- Translate Suraksha Setu into action through engaging the people in positive bonding programmes, visiting them at their homes, and assisting in the promotion of conditions that lead to a crime-free and peaceful community.

Suraksha Setu Societies- At the state, commissionerate, and district levels, Suraksha Setu Societies have been established. The Societies are self-governing organizations governed by the Gujarat Societies Act. For general administration, the Society has a Governing Council, and for day-to-day operations, it has an Executive Committee.

- **Role of Suraksha Setu Societies**

  To assist, support, and undertake activities related to law and order, peace, safety, and security at home, including traffic issues, disputes, vacant house concerns, women's safety, dowry issues, elderly protection, forgery, burglary, coercion, domestic violence, extortion, theft, vendor and hawker problems, noise pollution, caste-related issues, cattle grazing, terrorism, and eve-teasing.

- **Way Forward**
  - Creating a sense of mutual trust between the public and the police through bridging the gap between the two.

- Changing police mindsets and building a culture in the department to serve citizens proactively by encouraging citizens to approach police with their problems without fear.
- Creating vigilant citizens and safe communities
- Preventing crime and immoral behaviour, making Gujarat the safest location on the planet to live.
- Providing equal opportunity for all citizens in Gujarat to flourish and live in peace, regardless of caste, religion, or gender.
- Creating proactive and responsible societies in order to achieve the objective of world brotherhood.
- Combining the "Raksha Shakti (Police)" and "Jan Shakti (Public)" powers
- Boosting the police's public image
- Surksha Setu Kendras provide a single point of contact for police services.

III. Review of literature

Shastra, N. (2025) sought to offer a thorough examination of the Indian Police, originating with its establishment during the British colonial era and continuing up to its current work in maintaining peace and order in India. Starting with the Indian Police during British rule and its development after independence, the study delved into their history and functions. It goes further into the Emergency era police brutality and the contemporary problems faced by the Indian Police, including corruption, custodial deaths, and fake encounter murders. In the end, the study discussed how the Indian Police need to be changed so that they may be more effective, more transparent, and better able to defend Indian residents and enforce the law. The study delved deeply into the past, present, and future of the Indian Police to uncover its shortcomings and provide solutions that would make it a more reliable and effective force.

Denny, E. K., (2024) claimed that there are five factors that make up a decision framework influencing citizens' decisions on whether to share information with law enforcement. These factors include the alignment of citizen and police interests, the relative costs of cooperation, the costs of crime, the extent of cooperation from others, and the perceived effectiveness of the police. The study supported this paradigm by utilizing extensive survey and experimental data obtained from a comprehensive nationwide survey of Guatemalans and local administrative data. The study's findings suggested that enhancing law enforcement's effectiveness, implementing witness protection measures, and fostering trust within communities can significantly increase the

likelihood of cooperating with the police by as much as 55%. In the current state of arguments about the association between community and police, the study provided valuable insights into the circumstances that promote collaboration between community people and law enforcement.

Indradjati, H., et.al., (2023) examined the elements that contribute to the suboptimal proficiency of North Jakarta Police officers in addressing societal shifts and develop suitable measures to enhance it using predictive policing. The study employed a qualitative methodology utilizing a case study design, focusing on the participation of North Jakarta Police personnel in predictive policing. Interviews were conducted to collect primary data, while secondary data was utilized as a point of reference. The findings revealed that inadequate competence may be attributed to several issues, including limited comprehension of social change, elevated levels of stress, ambiguity in roles, insufficient resources, and unsupportive leadership. The suggested strategy entails the utilization of the Polri PROMOTER approach, which includes the adoption of RW Police, technology training, data analysis, and community engagement. The intent was to enhance the effectiveness and adaptability of the North Jakarta Police personnel in dealing with intricate social and technological transformations. The strategy primarily emphasized predictive policing, accountability, transparency, and equity.

González, Y. M. (2023) argued that law enforcement ignores the demand for change by employing a tactic of substituting policies strategically, exerting influence on lawmakers to substitute changes that jeopardize the independence of the bureaucracy with reforms that safeguard it. The study revealed how the police function as veto players, obstructing significant structural and oversight reforms that advocates are pushing to stop violence and corruption. Instead, the police implement less impactful operational and marginal adjustments. The study demonstrated that police-preferred operational improvements, such as the use of body-worn cameras and community policing, can lead to little institutional change. The conclusion was drawn based on information gathered from Colombia and Brazil. While these changes may enhance performance, they also bolster the bureaucratic autonomy of the police, so strengthening their structural authority and capacity to oppose future structural reforms. This, in turn, complicates endeavors to tackle police brutality.

Khera, B. (2022) investigated the factors contributing to the politicization of the police in the Indian system and examined the connection between the police and the executive in other nations. The politicization of the police force has been a longstanding issue, and the declaration of a state of emergency in 1975 further exacerbated the infiltration of politics into the police system. The

well-being of the population is paramount, yet progress cannot be achieved without a favorable environment. Individuals may fully develop and actualize their capabilities only in a society that is secure and devoid of apprehension. In order to preserve social order, peace, and tranquility, the police, as a government institution, are involved. Thus, the Police is the paramount governmental entity that directly interacts with the citizenry. To have an efficient policing system, it is necessary to maintain a delicate equilibrium between executive influence and illegitimate control over the police, while also ensuring that the police are accountable to the elected representatives of the people.

Opio, M., et.al., (2022) The study examined two approaches to community policing aimed at improving peace and security among residents of slums in Lira City. Using a qualitative case study research design, data was analyzed to address the research question. Insights were gathered through personal interviews with participants. The findings revealed that Community-Oriented Policing (COP) is more effective than the conventional model. However, integrating both approaches can further enhance efforts to promote peace and security, particularly considering the demographics of the residents.

The study recommends ongoing training for key individuals involved in community policing to reinforce its role in maintaining peace and security. Additionally, the findings emphasized that this approach allows law enforcement to actively engage with the community, enabling them to better understand the specific nature of insecurity and criminal activities in slum areas through investigative efforts.

Mwagut, M. M., & Minja, D. (2022) The study examined the impact of community policing on youth radicalization in Kisauni Sub-County, Mombasa County. Utilizing the Mass Line Policing The study examined how law enforcement can implement community policing programs to mitigate crime and insecurity. A descriptive research design was employed, utilizing a census approach to select respondents due to the limited target population. The research focused on members of the community policing committee across the eight wards of Kisauni Constituency. A total of 150 participants, including police officers, were surveyed through both in-person and self-administered questionnaires.

The findings revealed that factors such as inadequate funding, police professionalism, and information sharing play a significant role in influencing youth radicalization. Furthermore, the study concluded that community policing serves as a crucial factor in addressing and preventing youth radicalization.

Vij, M., & House, M. (2021) explored the difficulties faced by law enforcement in a rapidly growing metropolis within a democratic system of governance. An in-depth analysis was conducted to examine how policing resources are distributed across different areas and time periods. This analysis revealed various issues such as crime, insecurity, congestion, inaccessibility, and public disorder, and identified areas where improvements are needed. The study aimed to examine the response of the police and governance machinery to the policing and security needs of a large city in a democratic setting. It sought to identify areas where satisfactory measures have been taken and areas where further policy-level actions are required. The study revealed that knowledge of the demands and supply of policing resources is crucial for ensuring greater public satisfaction. It emphasized the significance of aligning the expansion of policing resources with the needs of socio-spatial linkages to population and crime.

Schenker, E. (2021) discovered that crime is an unavoidable aspect of any society. Throughout its history, the USA has dealt with the issue of crime in various ways. In the middle of the twentieth century, the national and local governments shifted their focus towards proactively addressing crime, rather than simply responding to it afterward. The investigation examined the historical aspects of law enforcement in the USA, delving into the evolution of community policing as influenced by Wilson and Kelling's seminal 1982 publication on the concept of "Broken Windows." It also examines the sociological aspects of community policing in New York City, exploring its effectiveness and its connections to issues such as racial biases, police violence, police culture, and police reform. In the context of this study, the terms used - "broken windows policing, community policing, quality-of-life policing, and order-maintenance policing" - all describe the approach of using frequent and discretionary policing to deal with public disorder and discourage the escalation of crime.

Lee, A. (2020) found that the approach to policing in India is primarily reactive. Patrolling is not commonly seen, preemptive policing strategies are not often used, and conscious involvement in community practices is rarely implemented. Aside from a few notable cases, such as the extensive protection provided to politicians and the affluent, police officers in India typically remain

positioned at fixed posts, awaiting citizens to approach them with their complaints for investigation. Despite their specific role, law enforcement in India frequently lacks responsiveness towards ordinary citizens. According to a survey, the police promptly registered criminal complaints, as legally required, in only 31% of cases. In the majority of instances, the crime is only reported once a third party, such as a senior officer, lawyer, or politician, becomes involved. There are instances where the police resort to using physical intimidation to discourage individuals, with around half of them also giving in to bribery.

Sauerman, A., et.al., (2019) examined the correlation between police integrity and community policing, a topic that has not been investigated in previous research. A total of 871 South African police officers took part in a police integrity study. The survey aimed to examine their views on the severity of different types of police misconduct, determine if such misbehavior goes against official regulations, and question their readiness to report such behavior. Furthermore, the participants described their encounters with, and perspectives on, community policing. Approximately 50% of the participants said that they were engaged in community policing, whilst the remaining individuals fulfilled traditional policing roles. The multivariate models indicated a lack of significant correlation between police officers' expertise in and education in community policing and their perspectives on police misbehavior. Conversely, the study found a substantial correlation between the three indicators of police integrity (perceptions of the gravity of misbehavior, identification of rule-breaking behavior, and readiness to report misconduct) and a strong inclination towards participating in community policing.

Islam, M. N. (2019) discussed The study explores the concept of community policing, its importance, and its key objectives. It also examines various security-related organizations and institutions, along with the implementation of community policing across different nations. Additionally, the study considers the impact of population growth on community policing efforts.

A specific focus is placed on the conceptual framework and current state of community policing in Bangladesh. Furthermore, the study provides an overview of community policing initiatives currently being implemented across India. Several states have launched community-based projects aimed at delivering the benefits of community policing to local populations.

To ensure effective policing, the study outlines a conceptual framework following a comparison between traditional policing and community policing. Additionally, it includes an analysis of community policing practices in both developed and developing nations.

Dobchuk-Land, B. (2017) A government initiative aimed at strengthening collaboration between law enforcement and community-based crime prevention programs in Winnipeg, Manitoba, has primarily focused on neighborhoods with significant Indigenous populations. The study revealed that community-level conflicts over responses to crime are influenced by broader settler-colonial tensions. It also highlighted how settler-colonial governance is both reinforced and challenged through crime management policies. Interviews with politicians, lawmakers, provincial government officials in the criminal justice sector, and leaders of community organizations suggest that the government's strategy of integrating crime prevention and suppression has been more about managing urban Indigenous populations than genuinely serving their interests.

Robb, P. (2017) examined the traditional specific duties of the police force in the northeastern region of India and therefore explained the speed and method of its progress. In the Lower Province of Bengal, encompassing current Bangladesh, West Bengal, Bihar, and Orissa, the condition of the police, particularly their local representation, differed to some extent from other regions in India. The role of civil policing in the British system of control in India was constrained by British perceptions of India, British objectives, and the inherent characteristics of the police force. The gradual loss of British authority in the late nineteenth century was undeniably influenced by political transformations, which led to the increased involvement of politics in various aspects of governance and daily life in India. The professionalization of the British Indian police was strongly tied to the demands of colonial authority.

Skilling, L. (2016) described corruption, apathy, lack of accountability, pride, and antagonism as the most prominent and persistent concerns. Impacting the provision of police services to citizens in Kenya and deteriorating the connection. The study emphasized the absence of police accountability and the need for civilian monitoring of the police as significant concerns. The absence of procedural justice is acknowledged to result in a deficiency of confidence and cooperation between communities and law enforcement. It is well recognized that the police force in Kenya lacks support, and resources, and operates under difficult conditions. Consequently, there is a present requirement for additional community safety initiatives and resources to supplement their efforts. Based on qualitative research carried out in Kenya in 2015, the study contended that

the policing situation in Kenya can be enhanced through community collective action, led by supported leadership, and in collaboration with police who adhere to democratic policing principles, despite the presence of challenges.

According to Bayley (1988), Community policing is a strategy to solicit assistance in fighting and preventing crime to the general public. This is done through demonstrating to the public that police are willing to listen to their safety concerns, respect their views and act in a fair, honest, and impartial fashion. The police are in return requesting assistance from the public, in the form of information about crime and crime prevention schemes, criminals, the conditions leading to crime as well as time, means and moral aid. In short, public participation is important for efficient crime control and programmes are developed for voluntary public cooperation by the community police.

Bernard Harcourt (1998), In New York city in 1993, a quality-of-life initiative, an order maintenance policy approach aimed at petty offences such as turnover jumping, aggressive panhandling and public drinking. The police programme is built on the principle of deterrence that shows that modest physical and social disturbances in a society lead to serious crime when they are left uncontrolled. The new police methods in New York City have been largely approved by the press and public authorities, legislators, sociologists, criminologists, and political scientists. The "famous" Broken Windows article has been dubbed "the bible of police" and "the template for community policing" by the media. The "Holy Grail of the 1990s" has been termed order-maintenance policing. According to the ABA Journal, "there is little doubt that the idea works." According to the Christian Science Monitor's storey "One Man's Theory Is Cutting Crime in Urban Streets," it has inspired "a revolution in American police." Even the newest coverage on crime in the U.S. News & World Report — a cover book that explains nearly every reason for national crime loss — makes a small reference to the emphasis on quality of life: "Clearly, better policing was a game-changer in some places, such as New York." The idea of smashed windows was attributed for decreasing crime rates in New York City by former Police Commissioner William Bratton. "These accomplishments didn't happen by accident," Bratton claims. "They were attained via the adoption of the idea of community policing." An empirical investigation of the broken windows idea was undertaken by Wesley Skogan, a political scientist at Northwestern University, who concluded that "'broken windows' really need to be fixed promptly." Skogan "proved the causal linkages between disorder and severe crime — experimentally validating the 'Broken Windows' theories," according to George Kelling, co-author of Broken Windows and a new book called Fixing Broken Windows. It's nearly hard to locate a single scientific publication that

criticises the quality-of-life effort amid this frenzy of support. Even in the legal academy, it is mostly unchallenged.

John Murray (2005) The terrorist acts of September 11th, 2001, and the following national security concerns have appropriately shifted enforcement priorities. In the so-called "war on terror," however, police forces may be persuaded to abandon (or diminish) community policing in favour of the traditional policing paradigm, which focuses heavily on paramilitarism. This would not only be ineffective, but it would also put a stop to the recent advancements in policing that have contributed to the high level of social acceptance it now enjoys. Politicians may anticipate a conventional model in their haste to provide public comfort, and if police committees face the problem of maintaining community police, tensions may rise among the ranks, since mainstream politics is action-oriented and inclined to embrace a militaristic approach. The police agencies may focus on their strengths and apply their excellent principles, which are more effective than the previous strategy in the long term, rather than forsaking the community policing. The standard police strategy will segregate officers from the rest of the community, but a trust-based and mutual respect community police relationship is considerably more likely to give early indications of terrorism.

Borwankar, (2008) The first community policing trials in India took place in rural India, which accounts for 68 percent of the country's population. Village defence initiatives in rural India were regarded as rural counterparts to community policing programmes in urban areas.

Choudhary, (2009) Police forces in democracies across the globe are recognising the value of community policing and adopting community policing projects in a variety of ways. Community policing has taken centre stage as an innovation in police organisation and ideology.

Kumar, (2013) In India, the idea of community policing took a different path than in the United States. The community policing programme began as a test to enhance contact between citizens and police officers in order to combat crime. Systematic research on Indian community policing, on the other hand, did not exist until the mid-2000s. “The Bureau of Police Research and Development “recommended a community policing model for India in 2003, with the goal of closing the gap between police and citizens to the point where the police become an integrated part of the community they serve and earn the community's acceptance and trust. Kumar (2013) looked at the popularity of community policing in the Indian context, as seen by its rising adoption in many different states, while highlighting the collaborative approach of community policing. “This

increase is due to the effective application of this approach to restore relations in insurgency-affected regions, in urban areas, and amongst conflicting communities,"

Michelle Kilburn and Diana Bruns (2013) This research examined qualitative data from 58 female police chiefs around the country. The aim of the study was to discover approaches, features and trajectories that would best train women for leadership posts in the police. The aim of the study was to identify and examine female police chiefs' points of view on a range of subjects, including personal qualities, educational backgrounds, styles of leadership, common problems and personal strengths and weaknesses identified by the criminal justice organisation. Important aspects that appear to contribute to the success of women in criminal justice agencies are explored in the United States. In the area of criminal justice for women, future trends are explored.

Cordner (2014) contended that community policing is a term that is frequently misunderstood and acknowledges that community policing is not the solution to all of the problems that afflict modern policing.

Nalin Mehta La Trobe University On December 15, 2002, just hours after securing a decisive victory in the Gujarat Assembly elections, Chief Minister Narendra Modi was interviewed by Star News. He was questioned about the lingering atmosphere of unrest and anxiety among Gujarat's minority communities. This interview marked the beginning of a year-long conflict between television networks and the BJP establishment, fueled by the public threats aired on television during the riots and the intense election campaign that followed.

As the interview took place at the BJP headquarters in Ahmedabad, a group of Modi supporters gathered outside, requiring other reporters on the premises to use a water pipeline at the back to avoid the crowd. The events of Gujarat in 2002 signified a turning point in Indian television and politics. For the first time, television played a central role in shaping events—perhaps even acting as a catalyst. The parallels with TV coverage of the American civil rights protests in the 1950s and 1960s are striking, as television in both contexts assumed a similar role during times of unrest.

Research into how television has framed civil conflicts in the United States, India, and the United Kingdom highlights recurring themes. However, in India, this evolution has been extraordinarily rapid. Developments in television that unfolded over decades in the United States have been compressed into much shorter timeframes in India. Additionally, television's growing reach coincides with the rapid expansion of the regional-language press, adding an unpredictable

dimension to media influence. Despite these complexities, comparative studies with established television markets can enhance our understanding of television's impact in India.

IV. Research Gap

The study lacks, in-depth investigations that particularly examine the efficiency of community police in a society focused on welfare, taking into account the distinctive contextual subtleties of Gujrat. The current body of research lacks a thorough analysis of the extent to which community policing techniques match with the welfare-driven objectives in the Commissionerate districts of Gujrat.There is a scarcity of research that thoroughly examines the distinctive characteristics of these districts and their impact on the implementation of community policing strategies. The literature also fails to provide a thorough examination of the most effective approaches, difficulties, and prospective areas for enhancement in the realm of community policing in Gujrat. It is essential to address these deficiencies in order to build specific policies and methods that may effectively enhance the impact of community policing in promoting the well-being, security, and efficient administration of the unique needs of Gujrat's Commissionerate districts.

V. Research Questions

1: How effective are the current community policing initiatives in addressing local safety and security needs in the Commissionerate areas of Gujarat?

2: To what extent is community policing integrated into the welfare-oriented functions of law enforcement and public administration in Gujarat?

3: How does the structure and operational efficiency of community policing in India compare with internationally recognized models?

4: How effective is community policing in enhancing community empowerment and reducing crime in Commissionerate areas?

VI. Statement of Problem

The number of crimes in the Gujarat Commissionerate region is increasing every day. The whole police force is dealing with crime issues, and the mandate has expanded to encompass measures to combat crime fear and unrest as well. This ideology serves as a strategy for the company. This inspires cops to come up with fresh and creative solutions to community problems. In exchange

for this support involvement, the police must work closely with the people in the community by providing ordinary individuals a say in the police process.

VII. Objectives of Study

Obj.1To assess the effectiveness of current community policing initiatives in the Commissionerate areas of Gujrat.

Obj.2: To examine the integration of community policing within the broader framework of a welfare society.

Obj.3: To compare and contrast the structure and operational efficiency of community policing in India with international models.

Obj.4: To assess the impact of Commissionerate-specific characteristics on the implementation and success of community policing strategies.

Obj.5 To assess the effectiveness of community policing in promoting community empowerment and preventing crime in Commissionerate areas.

Obj.6: To investigate the relationship between community policing initiatives in Gujrat's Commissionerate areas and their influence on reducing crime rates and the overall well-being of residents.

VIII. Hypothesis

1. Commissionerate-specific characteristics significantly impact the implementation and success of community policing strategies.

2. Community policing initiatives in Gujrat's Commissionerate areas have a significant influence on reducing crime rates and overall resident well-being.

IX. Research Methodology

Following methodology will be incorporated for data collection and data analysis: -

Doctrinal & Non-Doctrinal Methods

- **Doctrinal**

The source of the material data for such research would be collected from secondary sources such as relevant statutory enactments, published books by various authors on Community Police, case laws and articles published in journals.

- **Non-Doctrinal**

Interviews will be used to gather primary data. Police officers, Mathri committee members, peace committee members, and the public will be the major data responders.

The researcher will try to determine how community policing initiatives are effective and beneficial in reducing the incidence of crime using primary data. Furthermore, the researcher will attempt to investigate the collaboration, partnership, and effect of the police department with the general population. The researcher drew heavily on personal interviews and public opinion on community policing.

- **Sample Techniques**

Stage 1: Commissioners' police stations in Gujarat will be chosen using Stratify Random Sampling.

Stage 2: The survey method will be altered to employ simple random sampling to obtain samples.

- **Proposed Statistical Techniques**

The information gathered from primary and secondary sources will be evaluated using relevant statistical methods.

- ✓ Mean Standard
- ✓ Deviation

- **Data Analysis**

The data will manually be examined as well as using MS Excel and the Statistical Package for Social Sciences on a computer (SPSS).

- ✓ A questionnaire and an interview will used in the research.
- ✓ The interview will be conducted in both English and Gujrati.

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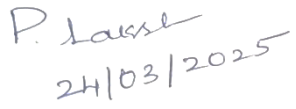
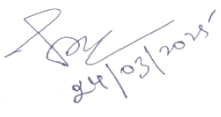
Signature of Research Scholar **Signature of Supervisor**



Ms Vandana Yadav **Prof. (Dr.) P.Lakshmi**

Signature of Ph.D. Co-Ordinator



Dr. Aseem Chandra Paliwal